Understanding Jurgen Habermas and German Training – on the work titled Structural Transformations and the Category of the Bourgeois Public Sphere

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I. How this is a German language argument from Habermas

In fact the German training backing the public sphere in historical developments then talks about a category importantly enough – now it also means the primacy of the category over in fact individual examples but how it covers for me in legalism also what is called complexity – legal complexity in fact – and then in German that would mean an

exploration of a category which then side by side proletarian public sphere – by Oskar Negt becomes two traditions of following a category or a formalism and typology and complexification in fact that means – German and concrete to a abstraction called specific and historical – it includes economics, sociology, politics and

the law and state all in a category called the public sphere of course with a primacy then on its complexification that forms and formalizes his argument then as a formal system with in fact cultural complexification which leads to a problem of fuzzy logic if it is just communicative and not in fact organized as eminent from Hegel to Althusser in fact which

organizes the law in my arguments on the law – which strengthens the category public sphere even with Oskar Negt.

II. Two Traditions and Two types of arguments merged in a category which is actually a bare category and formal category meant to be studied and developed and modified in German

language – meant to be “concretised” even by historical analysis or economic studies perhaps – I did legal studies, two traditions – strict or experimental in Negt and then in fact Althusser and that makes it intellectual in fact as an attitude that covers it as a style or even the mode of

production and Marxist political style coming into it with historical analysis

And so it means we have proven intellectual force and can even be experimental and Trotskyist or in fact Althusserian and prove the bourgeois public sphere in the format of complexification – the amount of concreteness

but formalistic as a category – how the simple word and letters of the Quran means an intellectual strength in debating its religious importance for the French world in fact –

So Sartre is correct – that in fact we should be forcing a intellectual style in world – with Habermas I argue we just generalize – and complicate the

argument to genius. Thank you. Since in fact genius knows the argument – in-itself as a self-reference in speculative infinity – that point we make. That sharp point can be intellectual affinities to history and even debates by instances of Perry Anderson there talking about structural changes in English peasant history contributing to the

proletariat in English factories which then is in fact a wide change in parliaments and governments in the bourgeois revolution – all of this called reflection as a category again on the category – its intellectual forcing.